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"The Gospel in Latin Lands."

Spain.

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Historical.

THE history of Spain stretches far back several centuries before the Christian era. Our special interest however reaches back only to 1492, A. D.

Spain was divided into several small kingdoms. When Ferdinand of Aragon married Isabella of Castile, two of the most powerful kingdoms were united. Under their combined strength, the last of the Mohammedan possessions in Spain were taken; and from this time dates the beginning of the Kingdom of Spain. Perhaps nothing connected with the name of this land is more familiar to us than the picture of Columbus as a suppliant before the throne, while the beautiful queen, Isabella, bids him go in search of the new world, promising to sell her jewels, if need be, to furnish his equipment. Three days after the surrender Granada, Ferdinand and Isabella gave their formal agreement to the project of Columbus to find a new route to India; and soon he and his men sailed forth to gain new possessions for Spain.

"They sailed and sailed as winds might blow
Until at last the blanched mate said
Why now not even God would know
Should I and all my men fall dead.
The very winds forget their way,
For God from these dread seas is gone,
Now speak, brave Admiral, speak and say—
He said "Sail on! sail on! and on!"

* * *

"Brave Admiral, say but one good word,
What shall we do when hope is gone?"
The words leapt as a leaping sword
"Sail on! sail on! sail on! and on!"
Then pale and worn he kept his deck
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled
It grew to be Time's burst of dawn,
He gained a world, he gave that world
Its grandest lesson, "On and on!"

Through the inter-marriage of royalty, Charles V, in 1520, at the age of 20 became emperor of Germany, Austria, Spain and all her possessions, including the new discoveries in the Western Hemisphere. He it was, at the instigation of Pope Leo X, who summoned the diet of Worms and cited Luther to appear.

The succeeding years, down to the present time have marked disaster and loss to the power of Spain. The cruel Inquisition under Philip II, led to the revolt of the Dutch under William of Orange, and the ultimate independence of the Dutch Republic. In the conflict between Protestant England and Catholic

Spain, the great fleet the "Invincible Armada," was completely wrecked.

One by one, Spain lost her possessions in the new world. "In 1810 Venezuela, Buenos Ayres, and New Granada declared their independence; and within a few years most of the other countries of South America followed their example. In 1898, following the Spanish-American war, Spain lost all her possessions in the West Indies and Philippines.

Rev. Carreno, a pastor in Seville, said recently, that while the loss of the Spanish colonies was a cause of shame and sadness to the Spainards, he could see in all this the hand of God snatching them from Spain, since she would not grant the liberty which they were entitled to enjoy.

There is much unrest in Spain to-day. New ideas are taking root, new forces are to be reckoned with. Little by little more liberty and greater religious freedom are being granted. It is to be earnestly hoped that under the young king there may be a reconstruction, and that out of the wreck of centuries may come a new free Spain.

Ecclesiastical.

Just when and how Christianity was introduced into Spain is not certainly known. Paul said to the Romans, "Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey and to be brought on my way thitherward by you." Whether he ever made this journey is not known, but many scholars believe that he did.

St. James, however, is the patron saint of Spain, and it is interesting to note what the Spaniards themselves believe concerning the introduction of Christianity into their land. From a book called "The Virgin of the Head" Manuel Andujar, Author of "Spain of Today from Within," has gathered some information. It is probably history, legend, and invention combined. In brief, the story is, that St. Eufrasio, the first bishop of Andujar (a city in Spain) was one of the seven evangelists sent out by Peter and Paul to preach the gospel in the Peninsula. Paul in his trip to Spain, spent some time in Andujar when the city was without any evangelist. St. Eufrasio in one of his journeys to Jerusalem brought James with him, who did great and good work in Spain. In returning to Jerusalem, James was killed by Herod. St. Eufrasio and his companions placed the body of the apostle in a ship and took it to the coast of Galicia in the northwest of Spain, burying it in Iria Flavia—now Padron, and later moving it to Santiago de Compostelu. Here a great Cathedral was built many years later, under the main altar of which the remains of the Apostle James are supposed to lie.

Such is the belief of the Catholics of Spain; and so much dependence do they place in their patron saint, that they believe the story that in one of the battles against the Moors, St. James was visibly present at the head of the army and led it to victory.

As was the case in other lands in the beginning of the Christian era, many disciples in Spain suffered martyrdom for the cause of Christ. It is well for us to note that the early church did not stand for the practices of the Roman church of to-day.

At a great council held in Elvira in the year 306, there were canons passed to regulate the worship of the church. Thirteen of these were against idolatry, two against Judaizing, others against different moral evils and one against pictures in the church. This last one read, "*We determine that there ought not to be paintings in the church, lest the object of our worship and adoration be painted on the walls.*"

When the Mohammedans entered Spain they brought with them their religion. A few, for the sake of peace, accepted the new faith but Spain remained, as she had been, a Catholic land.

The Inquisition.

Nothing darker than the terrible

Inquisition blots the pages of Spanish history. It was in Aragon first, but was not admitted to Castile. After the marriage of Ferdinand and Isabella it was introduced into Castile also. The queen shrank from it with horror, but "*she was told by her confessor that it was her duty and she yielded.*"

At first it was used to drive out Jews and suppress Mohammedans, but in the course of time all heresies were included. The Inquisition was a concerted plan of the pope and his bishops and was established in all Catholic lands; but its greatest field of activity was in Spain and Portugal.

CHURCH OF ST. JOHN OF THE KINGS, TOLEDO, SPAIN.

Archbishops and bishops appointed priests and laymen to search out heretics and imprison them and their defenders. To conceal a heretic was to forfeit all property. Heretics who voluntarily repented were freed, but were compelled to leave home and wear a distinctive dress.

"Heresy" soon became a large term and came to include disrespect of the cross and to the clergy and many other offences such as witchcraft. The punishments besides death included the galleys imprisonment and loss of civil rights. The property of the condemned was at first divided between the pope and the Inquisitors, but later it was all given to the Inquisitors, which largely accounts for their zeal.

The whole thing proceeded on the assumption that if a man was accused he was guilty. If an accused person died of his tortures he was burned in effigy. Just how many people were victims to this cruelty it is impossible to tell. It is said that Forquemada, the fierce and cruel Inquisitor-general of Spain, *executed 2000 during the first year of his incumbency in office.*

The height of this Anti-Reformation crusade was in 1559 and 1560 but it was continued for centuries and was not finally suspended until 1834.

In the St. John church of the Kings at Toledo is to be found a Crucifix of the Inquisition. This is a "rough pole 16 feet long, with a small crucifix at the top which served to apply to the poor victim when he was in the burning heap and began to feel the scorching of the fire, the Holy Inquisition; if he kissed the crucifix, he was liberated from being roasted. It fills us with horror to look at the pole and crucifix, which are entirely black, as if they had been scorched thousands of times. It seems strange

that they preserve such relics or instruments and are not ashamed to display them in the church that was so base as to tolerate them."

Spain introduced the Inquisition into Mexico and portions of South America, converting them into regions of terror.

Various efforts have been made by Catholics of later times to save their church from the odium of these proceedings. One of their writers has tried to apologize for the Inquisition, saying it was more a civil than an ecclesiastical institution. Certainly no fair-minded person can find it in his heart to excuse such reprehensible actions when he remembers that they were always sanctioned by papal authority.

Should Missionaries Be Sent to Spain?

There are some well-meaning people who think not. Their view is certainly superficial for they have not studied the beliefs and practices of the church of Rome, nor seen the effects of its teachings in purely papal lands.

Does the Catholic church accurately interpret the Gospel of Christ? Does it not make saints more impressive to the mind than God? Does it not exalt Mary above her Son? From the translation of a devotional book entitled the "Glories of Mary" we find such quotations as the following, which represents the church's belief. "*All who are saved are saved by this divine mother*, it may be said, as a necessary consequence that *the salvation of all depends upon preaching Mary* and confidence in her intercession." "And she herself revealed to St. Bridget that as Adam and Eve sold the world for one apple, so *her Son and herself with one heart redeemed the world.*

"Mary is that great peace maker, who obtains from God and gives peace to enemies, *salvation to the lost*, pardon to sinners and mercy to the despairing."

"*We sooner find salvation by recurring to the mother than to the Son.*"

Such unscriptural prayers as these are offered by devout Catholics: "O mother Virgin, mother of my God, let me be entirely thine: thine in life and thine in death. O mother, most powerful, help me! Thou wilt help me, O mother of mercy, O refuge of sinners, *O God of salvation.*"

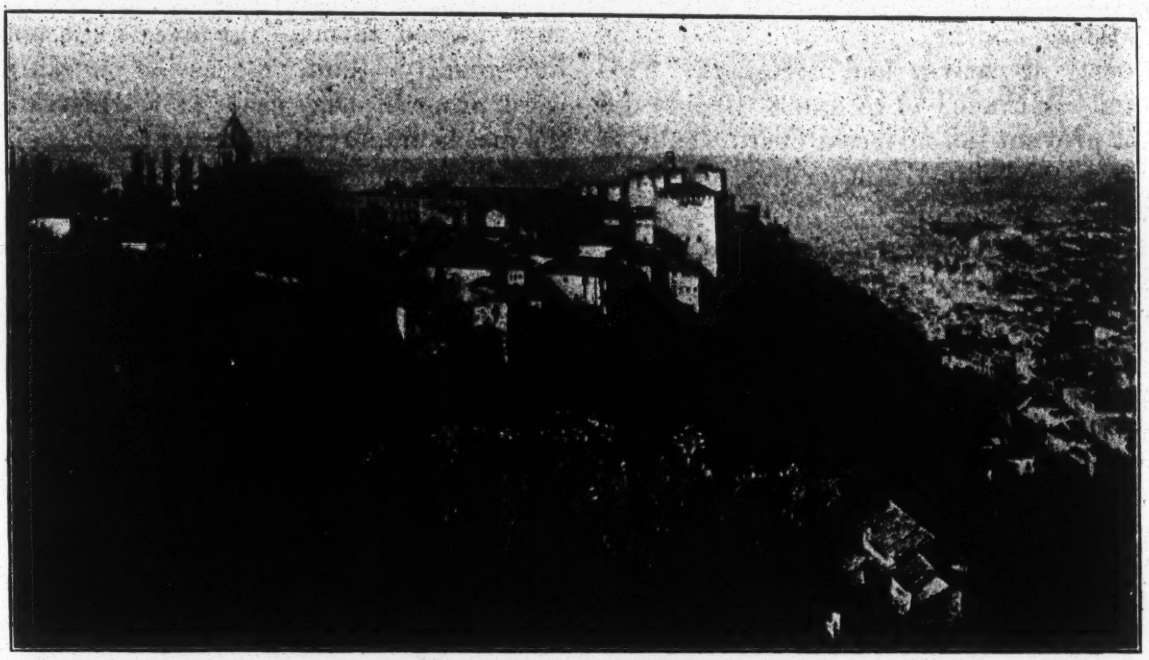
"I invoke then thy aid, O my great advocate, my Refuge, my Hope and my Mother Mary. To thy hands I commit the cause of *my eternal salvation.* To thee I consign my soul; it was lost but *thou must save it.*"

There are many other beliefs and practices of the church of Rome that are opposed to the teaching of the Scriptures. One of these is Purgatory, officially recognized in 1439. "The traffic with souls in Purgatory is the greatest source of revenue to the church and is the most unreasonable and immoral scheme ever devised in the name of religion." Suppose two men die in a town—one is a pauper, the other, a rich man. The poor man is buried perhaps without even a mass being said over him. The rich man is buried in great state. Many priests are present and many masses are said for him. But he must go to Purgatory for a season—even the popes must go to Purgatory and millions of masses are read for the repose of their souls. The rich man has masses said for him day after day, especially on the anniversary of his death. These are paid for by rich relatives or by money that he has left. In this way the rich man gets out of Purgatory soon, while the poor man must suffer thousand of years because he had no money with which to buy himself out.

The auricular confession, officially imposed in 1215, is another wicked device of the Catholic clergy. Let Manuel Andujar, converted Catholic, give his opinion. "The auricular confession was one of the first things to awaken doubt in my mind as to its Divine origin. How can a man hear my confessions and pardon my sins when he does not know if I repent or not, or if I have or have not determined to lead a new life. Further, how is it possible for a man, a

priest, to have power to forgive sin when he himelf is leading an immoral life, when his concubine is spoken of as his mistress or housekeeper, and whose children call him uncle? How could a man forgive sins when, coming from the gambling table, he enters the confessional intoxicated?"

ity. Added to this, there is a growing bitterness against the church. In recent disturbances, which have been partly political, it is evident that the trouble has been religious as well. In Barcelona,* the rioters destroyed nearly every church and tore down 30 convents and monasteries.



THE ALHAMBRA AND GRANADA.

Spain shows the results of such teaching in a very marked way. Let a converted Catholic speak again. "If one desires to see the degradation and superstition of Romanism and the power and dominion she pretends to exercise over the individual, he must go to Spain where if a man does not remove his hat on the street when a procession passes, carrying saints or dolls, he is sent to jail."

In Spain where Catholicism has had full sway for centuries we find the masses *kept in gnorance* by the clergy. Today 66 per cent of the population can neither read nor write.

With increasing intelligence the men especially are turning away from "the religion" as they call it. They cannot think of God outside the Romish church, and they are turning away from both. Many laugh at the ceremonies of the church and many are turning to infidel-

Spain has needed Protestant missionaries for years but especially at the present time when people are breaking away from their old faith

Missionary.

The earliest Protestant work begun in Spain was by the English Wesleyans in 1816 at Gibraltar. Atempts were made to carry on work in other parts of Spain but the Catholic persecution was so strong that this work was abandoned for

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NOTE—Several weeks have passed since the execution of Prof. Francisco Ferrer in Barcelona, and the tumult it awakened has by no means subsided. We doubt if any single event in European history has called forth such spontaneous and violent indignation among peoples of Europe as the execution of Ferrer by the Spanish Government. This execution was brought about as the result of riots at Barcelona last summer, said to have been instigated by Ferrer. His trial and execution were without any opportunity for making defense.—*Reviews.*

a number of years but was again revived in 1869.

This society has done good work especially among young people and has been very successful in promoting Christian Endeavor work.

In 1868 after the revolution, a new constitution was granted Spain. This bound the nation to the support of the Catholic church, yet promised religious liberty to natives and foreigners. This legal assurance of religious liberty did not prevent the bitterest hostilities from the ecclesiastical authorities and from many of the people.

Baptist Missionary Union.

The Baptists established work in Madrid in 1869. The first efforts were abundantly fruitful. Some native evangelists were raised up whose preaching attracted great attention. Several churches were organized and the work was very prosperous, but discouragements came, owing to the removal of the American missionaries and the defection of the native workers and these congregations dwindled away.

The head-quarters have since been changed to Barcelona and much is being done in distributing literature, which is one of the best methods that can be employed among Catholics. The report of last year breathes new hopefulness and courage and the workers rejoice in the greater freedom of worship which they enjoy and they believe a new era has dawned in the evangelization of Spain.

American Board.

In 1871 the American Board sent Rev. Luther Gulick M. D. and Mr. William Gulick, with their wives, to Spain. The Roman clergy preached against these new teachers and ceased not to warn their people against the dangers and penalties if they dared go to hear them.

The missionaries had some things to cheer them in the midst of discouragement. One incident may be mentioned of a company of basket-makers who came from the mountains to Sautander to prosecute their trade. They were brought to the Protestant service by a shoemaker and finding the truth that satisfied their hungry souls, they returned to their homes after the summer's work, where they met regularly for prayer and Bible study.

The missionaries were subjected to many indignities, those who became members of the church were jeered at as they passed through the streets and not infrequently their places of worship were stoned. One case will illustrate the means employed to hinder the gospel.

'A Christian woman was very ill; her pastor came frequently to see her. The priest, against the wish of the woman and her family came too. Just before her death, the priest came with a policeman and though the family protested, he administered extreme unction to the woman who was too weak to resist. The family arranged for the funeral to be conducted by their pastor. Again the officials came and seized the body and carried it away. All protests were unavailing. Later the family was brought into court for having resisted the officers, and the pastor was sent to prison for ten days for interfering with the worship of the Catholic religion.

The day of persecution has not altogether passed in Spain. Today in Cadiz the Protestant chapel is not allowed to put any sign on the door. There is a sign *Capilla Evangelica* on the screen inside that people on the street can read when the door is open. This is permitted because it is not an *external sign*. "In Spain it is prohibitory for the interior of a Protestant church to be seen from the outside." In Corunna the law is strictly enforced. When the chapel was opened here, they had a wooden screen inside the door so that no one could be seen from the street." The priests began their Jesuitical machinations and got the authorities to compel the church to build a *brick screen* sufficiently thick and large, so that singing could not be heard in the street, and high enough that a sign that was inside against the roof—'I am the

way, the truth, and the life'—could not be seen."

The Congregational missionaries saw very soon that school would be their best method of breaking down prejudice and disseminating gospel truth.

They found many who would gladly have sent their children but who could not face the storm of opposition which was sure to follow. Those who were brave enough to send their children were followed up day after day by a self-constituted committee of old women called *beatas*, who nearly harassed their lives out of them. Persecution in some places was not limited to words. More than once fire was applied to the chapel and school rooms but in God's providence the evil designs were frustrated.

Once when Rev. and Mrs. Gulick were visiting Pradejon they heard a commotion and looking out saw a procession headed by a priest carrying banners and crying, "Death to the Protestants! Long live the Virgin!" The liberal element thought this a shame, as the Catholic bishop who had been there a few days before had been given a fine reception. So they planned a surprise party on Mr. and Mrs. Gulick. It was a dance and serenade. A burly young fellow gallantly asked Mrs. Gulick to dance with him and his astonishment knew no bounds when she told him she had never danced in her life.

Day schools were organized in a number of places and are still carried on.

The one school that has exerted the most influence and is the most widely known is the International Institute for girls at Madrid. This school, which has had several names and three different locations, had a very humble beginning. One poor little seamstress came to Mrs. Gulick in the early days of the mission and asked to be taught. Other pupils came and soon a real school began. Mrs. Gulick marked out a course of study about equal to a High School course and in 1881 the first class was graduated.

The course was increased and in 1894, four girls who had completed it, were permitted to take the examination at the government college, and were given the degree of B. A. Some of these received the mark "*Sobreslientes*" the highest rank given. This proved both the intellectual abilites of the students and the competence of the teachers. The school demonstrated its right to live and won the respect of the Spanish people to a remarkable degree.

The spiritual side of the girl's develpement has never been lost sight of and many of these students have learned "the wisdom that is from above."

SPANISH BEGGARS.

During the 33 years since the school was opened, there have been enrolled no less than 314 students, 85 of whom have been and are teachers. It is estimated that at least 15,000 Spanish children have come under the influence of these teachers, besides many hundreds of adults, who have been taught in night schools.

The American Board reports for 1909, one ordained missionary, 4 single women, 1 station, 16 out-stations, 8 organized congregations, with a membership of 320 and a Sabbath School membership of 1035, 4 native ordained pastors, 3 unordained, and 904 enrolled as under Christian instruction.

Their report closes, "Had the missionary force been larger, the results would certainly have been much greater. The

native pastors have been faithful and devoted. The people are poor but they have clung to their new-found faith with a tenacity that is beyond all praise. It is manifest that evangelical Christianity has become a permanent institution in the country and that the district occupied by our Board in Northern Spain recognizes the power of the Protestant faith."

Portugal.

At one time the pope divided the New World, though it was not his to give, between Spain and Portugal.

Portugal to-day, though a century behind the civilized world, is territorially the eleventh power in the world.

Portugal has declined rapidly and hopes for her rise are not as bright as they should be. It is said that the assassination of King Carlos, a liberal monarch was due in part to the antagonism of high ecclesiastics, to his efforts to curtail useless expenditures from State funds for church sinecures. The boy king, Manuel II, is the son of a devout Catholic mother so that it is feared he may not be strong enough to carry out the liberal policy of his father. American churches have no work in Portugal but some British societies are at work, the Scotch church, the English Wesleyans, and some independent workers. These are preaching the gospel and meeting with some success.

Ignorance and superstition characterizes the masses, 78 per cent of the people of Portugal can neither read nor write. Intolerance characterizes the clergy, who use politicians as tools to crush out every attempt to proclaim a free gospel. Little by little more liberty is gained by Protestant workers. In 1908 a decision was given by the Appeal Court which is of great value to missionaries.

One of the colporteurs of the British and Foreign Bible Society was arrested and thrown into prison for the crime of selling Protestant Bibles. It was decided to make this a test case and it was appealed.

The Appeal Court gave its decision which established the right of any one to sell Bibles in Portugal. In reversing the decision of the magistrate the Appeal Court declared that hawking the Protestant Bible is not a crime because:

1 The Protestant Bible does not contain a word or paragraph which is not found in the text of the Catholic Bible.

2 The hawking of books does not imply a proselyting propaganda.

3 The Protestant religion is permitted in Portugal and therefore the sale and purchase of the various books necessary to those who profess that religion can not be prohibited.

4 It is laid down in the Constitution that no one can be prosecuted on religious grounds.

The Gospel in Austria.

By Mrs. J. P. White, Kansas City, Mo.

John Hus--Reformer and Martyr.

AUSTRIA is of special interest to us because it was here that the dawn of the Reformation broke upon the darkened world. Here lived and labored one of the noblest souls of earth.

John Hus, rising from comparative indigence, supporting himself in school, succeeded in completing his university course at Prague. In 1401 he had reached the highest position possible, that of rector of the university. A year before he had received priest's orders.

John Hus was a conscientious man and it was not long until he began to speak against the existing evils in the church. Ignorance hung over the horizon like a

cloud and superstition settled over the masses like a heavy pall. John Hus, deplored the duplicity of the priests that encouraged superstitious beliefs.

At Wilsnak near Wittenberg, there were exposed to the wondering gaze of the credulous, some miracle-working drops of Christ's blood. John Hus denounced this in no uncertain terms.

The writings of Wyclif were being read far and near and came into the hands of John Hus. At first Hus did not like these but in course of time he came to agree with him in many things and began to publicly profess his love and admiration for the excommunicated Englishman.

John Hus preached that absolution was not purchasable but must come from a "broken and contrite heart." He also denied the intercession of the saints, the virtue of pilgrimages and penances, and masses for the dead. His purity of life and uprightness of character were a continual rebuke to the clergy of the church and plans were formulated for quieting this heretic.

John Hus had a collection of Wyclif's writings. One day, "in the presence of leading dignitaries of the church, within the court yard of the arch-bishop's palace on the Kleinseite, to the accompaniment of funeral dirges of the bells and the *Te Deum* of the clergy, the books of Wyclif, which had been collected, were solemnly burned, the fagots being lighted by the archbishop's own hands."

The excommunication of Hus followed immediately and was published in all the churches. Following these acts, violent riots took place in many of the churches and public places. Hosts of the common people were drawn to this man and they were deeply moved to see him suffer such indignities.

John Hus, feeling that his presence was the cause of disturbance, left Prague, but in a short time he began to think he had fled from duty and he returned and began preaching in his old place. This was stopped by the priests and by the request of the king. Deprived of preaching in a house dedicated to the worship of Jehovah, he went out into "God's first temples" and beneath the trees he preached to vast crowds, who were attracted by his eloquence and the simple message of truth which he gave.

The clergy determined upon his destruction and, at their earnest solicitation, King Sigismund agreed to holding a general council in the city of Constance, Nov. 1, 1414. To be sure there were many matters to be discussed, but the most urgent object was to dispose of John Hus. He was invited thither, being promised safe conduct and a hearing. Though his friends protested, this brave man never faltered in what he saw was the path of duty. When he arrived at Constance, he found the city placarded, warning all people against him but a sweet woman whom he called the "good widow of Zarephath" took him in and hospitably entertained him.

One day when he and his friend, Lord John of Chulm, were quietly dining, the burgomaster, accompanied by bishops, summoned him to appear before the council. Lord John protested that he should not appear until the king arrived, but the house was surrounded by soldiers and resistance was vain. He soon discovered that he was their prisoner. He was incarcerated in a foul dungeon, where he became very ill. After many weeks the keys of Hus's prison passed from the wardens of the pope to those of the king.

After long delay, on the first of June the trial began. The clerk read the evidence which had been collected. A curious onlooker was amazed to see, among the papers strewn around, the sentence of condemnation already prepared before the trial had begun. When this was told the king, he demanded a fair trial but it was a disgraceful mockery. Whenever Hus attempted to speak he was commanded to hold his tongue. Sometimes his voice rose above the storm and he uttered such words as these, "Let any one show me anything better and

holier than I have taught and I am ready to recant, God be my witness."

Hus standing calmly amid this furious rabble of priests, who were clamoring for his blood, reminds one of the suffering Saviour standing before his accusers who cry "Crucify Him! Crucify Him!"

On the 6th of July a great crowd assembled for the final scene. Amid the tumult, Hus, calm, intrepid, pale, kneeled and prayed for himself and for his enemies. The bishop of Lodi mounted the pulpit stairs and announced his text Rom. 6:6, "That the body of sin may be destroyed." At the close he turned to the king and said, "Destroy heresies and errors and above all, this self-willed heretic. It is a holy work, most noble prince, and it is reserved for accomplishment by you, to whom has been given the authority of justice.

Strike, then, this prominent foe of the faith, that your praise may be in the mouths of babes and sucklings and your glory eternal. May our ever blessed Lord Jesus Christ deign to accord you this work of grace."

John Hus attempted to reply but was silenced. Each article of priestly attire was taken from him and on his head was placed a "crown of blasphemy"—a paper crown on which were painted the word "Heresiarch" and three devils clutching at a sinner's soul.

The king said "Take him." The court received the prisoner and handed him over to the magistrates, telling them that he was to be burned as a heretic. He was led out to the place already prepared. Among his last words were prayers for his tormentors. The wood and straw piled around him were lighted, and soon his spirit was with God. His ashes were gathered up and cast into the Rhine, prophetic of the universal dissemination of the truths which he taught.

The followers of John Hus increased until in the sixteenth century the majority of the Bohemians were Protestants.

BIRTHPLACE OF JOHN HUS.

He was born in South Bohemia, in the town of Husinec, July 6, 1369. The little house in which the future reformer first saw the light has braved the tempests of five hundred years, and stands as a monument to his unflinching faith. A small medallion of the martyr has been placed upon its front, and beneath it may be read the words—

Mistr Jan Hus dur 8 Cervne, 1369.

As is almost invariable in the case of the vast majority of men of mark he was cradled in comparative indigence, and early we find him supporting himself, while studying in the elementary schools of Prague, by singing like another Luther, and performing lowly service in the church.

In 1619 they revolted against the emperor of Austria, asserted their religious liberty, and elected the elector, Frederic, as their king. He was defeated by the Austrians and then began a most bitter persecution against the Protestants. The Roman Catholic king declared that he would rather have his country a desert than peopled with heretics, and suiting his action to his word two thirds of the population were put to cruel death or exiled--36,000 of the best families being banished. All Protestant Bibles and books were burned, thus depriving the nation of a rich literature.

Today the established church is Roman Catholic though other faiths are tolerated. Any religious body that has been legally recognized, can work in Austria.

Progress In Missionary Work.

In 1872 the American Board sent out three missionaries and their wives to open work in Austria.

The Free Church of Scotland was already working among the Jews in Vienna, Pesth and Prague. The United Presbyterians of Scotland were supporting a few workers in Bohemia. The Continental Society of London was working through the Reformed church and the Moravian Brethren were also at work, while the American and Foreign Christian Union was represented in Hungary by colporteurs and Bible women. The new workers were warmly welcomed by these missionaries and by some of the Protestant pastors, but the Catholics met them with bitter opposition. These workers, undaunted by the unfriendly atmosphere, proceeded in such preliminary work as was necessary and in Dec. 1873, announced a meeting where a Bible lecture would be given on the theme, "Loving one's neighbor." The notice was given according to legal requirements, but the chief of police refused to allow the service. At length permission was grudgingly given to hold services but *only at the homes of missionaries and with invited guests.* A policeman was always present to watch the proceedings and a fee was exacted. At one time one of the missionaries remarked to an officer that he supposed there would be no objection to singing. At first he thought there would but when reminded that every bar-room had that privilege, he decided it would be permissible in a Christian service.

An illustration of the difficulties in the early years of the work is given in the establishment of the Y. M. C. A.

On the 6th of March, 1886, after two refusals, the Governor of Bohemia finally signed the document legalizing a Y. M. C. A.

Let the missionary, Dr. Clark, tell the story: "More than nineteen years ago, a class of Bohemian lads and young men, six of whom are now in the ministry, met regularly in my home in Prague for Bible study. With cards of invitation for *themselves* and *friends*, they often brought others with them. One of these invitations found its way into the Police Department. The next day I was summoned before the Chief Police Commissioner of our suburb. The dangerous card of invitation lying upon his table indicated at once why I was called.

'Dr. Clark, what is this gathering in your house?' 'A Bible class.' 'Will you describe the meeting from beginning to end?' 'We first sing a hymn.' 'Show me the hymns,' he interrupted. The little book was placed before him and studied with suspicious eyes.' 'Proceed sir.' 'We then join in prayer.' Another interruption. 'What prayer book do you use?' And now my examiner's astonishment came to its height as I answered 'No prayer book.' 'How then do you pray?' the Commissioner asked. 'As the child needs no printed form when speaking to his father, so the disciple of Christ may speak to Him in prayer without a book,' I answered. After various explanations, I was dismissed with the intimation that if I kept the class small and private and admitted no one under

fourteen years of age, I could continue such a gathering."

Austrian legislation punished with fine or imprisonment any one guilty of giving away a single tract. Colporteurs were not allowed to sell books but only to show samples and take orders.

It was intolerable that the Reformed Lutheran and Moravian churches should enjoy religious liberty under the government, and this free church be granted only the right to worship in a private house with invited guests under police surveillance. Little by little added liberties were granted to the American missionaries, but it was not until 1902 that the Supreme Court from Austria declared the Congregational churches of the empire to be Christian churches, thus giving them the standing they had long desired.

Since that time the work has grown rapidly. The report of 1908 shows two American missionary families, 24 organized churches, with Bohemian preachers, evangelists, colporteurs, and Bible women to the number of 44.

Rescue Work.

This does not represent all the work of these missionaries. Largely through the efforts of Mrs. Clark, a society for the rescue of young girls was started in Prague. The need for a home for their protection is appalling. The number of illegitimate births annually in this city alone is 3000. There are hundreds of licensed prostitutes in the city and thousands who support themselves by similar degradation and sin.

In Vienna *forty per cent of the children are illegitimate*, yet the moral conscience of the public seems scarcely touched by this great evil.

The Y. W. C. A. is at work for the uplift of womanhood.

Regions Beyond.

The work of this American Mission has not been limited to Austria. As early as 1880 the mission arranged to give every emigrant leaving Austria a New Testament in his own language. Rev. and Mrs. Schaeffler and Rev. and Mrs. Adams, who were laboring in Austria, were compelled by reason of health to return to the United States. They began work in Cleveland and Chicago among Austrian people, and because of their familiarity with the language and their appreciation of the needs and conditions of these strangers, they have been a great blessing. Many who were connected with the mission in Austria have come to this country and have helped their brethren to find true liberty through the Gospel of Jesus Christ.

The tide of emigration that has carried young men to the United States and Canada has also carried many into the land of the Czar. One of these young men, a clerk in Lodz, Poland, found that there were thousands of Bohemians living there. With a desire to help these fellow countrymen of his, he began by inviting a few young men to his room on Sabbath afternoons to sing hymns translated from the English. Before long some of the fathers and mothers asked leave to attend. He sent to Prague for the Y. M. C. A. secretary, and the result was that the young man gave up his clerkship and became the pastor of a congregation. Two more congregations have since been organized.

A Christian paper is being published to which the government offers no objection. A Bible store has been opened and colporteurs are doing good work. Mr. Clark, who superintends the colporteurs, tells of a case where one family bought a Bohemian Bible and studied over its truths until *eight sons and daughters were converted* and are now engaged in Christian work.

THUS, ON THIS SIDE OF THE WATER AND ON THAT, FOREIGN MISSIONS AND HOME MISSIONS UNITE THEIR FORCES TO HELP SOLVE THE PROBLEM OF SAVING THE WORLD; AND IN THE END TO SOLVE THE GREATEST PROBLEM OF OUR OWN LAND—THE EVANGELIZATION OF THE "STRANGER WITHIN OUR GATES."

Our Mission Work Among the Croatians.

By Mrs. J. R. Miller, Allegheny, Pa.

THE Croatians are a people from a province in Southern Austria, lying to the northeast of the Adriatic, and forming part of the border between Austria and Turkey. The province covers an area of nearly nine thousand square miles, and embraces a population of about two million souls. They form one of the numerous branches of the great Slavonic family, their language being akin to the Magyars, Bohemians, and other Slavonic peoples. The prevailing religion of the Croatians is that of the Roman and Greek Catholics. In late years there has been a great migration from among these peoples to our shores, and a goodly colony of them settled in one of the older sections of Allegheny City.

Our Mission among these people started in April, 1904, and is now located at 1534 East Ohio Street, Allegheny. It is under the care of the Womens' Board and is supported by the Women's Missionary Society of Allegheny Presbytery. Its origin was due primarily to conferences held at different meetings of this Society during the two years preceding its organization, on the subjects of Home Mission Work and Foreign Mission Work At Home, which awakened interest and investigation of conditions in our own land and at our own doors. Much of the success in establishing the Croatian Mission is due to the missionary zeal and untiring energy of Mrs. J. D. Fraser, of precious memory. After listening to these conferences, and reading "Incoming Millions" and "Aliens or Americans," she was so impressed with the thought that we *must* christianize the foreigners who are coming to our shores if we would *save* America, and thereby help to *save* the world, that she proposed that Allegheny Presbyterial take up the support of a colporteur, to labor in the Croatian district for three months. To this proposition the Presbyterial enthusiastically responded.

As a result of these preliminary efforts it was learned that there were about two thousand foreigners in that section, of whom about nine hundred were Croatians. These people had been receiving no religious instruction except what came from a small Catholic church, and even this was closed at the time our work among them was begun. While taking this census of the people, the colporteur improved every opportunity to minister to their spiritual needs and distributed Bibles and tracts among them. During the following year another worker was employed to continue these efforts, carrying personal messages to all whom he could reach, selling or donating copies of the Scriptures and other religious literature.

MISS ANNA BALLAS,
Missionary to the Croations.

Both of these men were students in the Western Theological Seminary (Presbyterian), and both were secured through the kindly assistance of the Rev. Mr. Losa, Presbyterian missionary among the Bohemians. To obviate frequent changes and to reach the women it was decided to employ a young woman missionary. Miss Hornicheck, a Bohemian, was secured, she devoting part of her time to this work during her last year in a Christian training school. Through her efforts a room was secured and a Sewing School and Sabbath School were opened. At the opening, in June, 1906, the former had twenty-two girls present, the latter, on the following Sabbath, starting with an attendance of thirty. During the time she was so employed, the Society was also contributing to the education of another young woman, that she might be fitted to take the work when Miss Hornicheck would be removed to the field for which she was preparing.

SNAPSHOT OF THE CHILDREN AT A PICNIC OF CROATION MISSION AT ALLEGHENY, PA.

After two years of instruction, Miss Anna Ballas was engaged as a permanent worker. She visits in the homes of the people and conducts the Sewing School and Sabbath School. At the former, in addition to training the hand for useful employment, careful religious instruction is also imparted. Scripture verses are memorized and recited, Bible Songs are taught and sung. Those who attend are familiar with many of the numbers in Children's Praise, and take great delight in singing them.

At present the Sabbath school has an average attendance of forty-nine, and the Sewing School an average of about twenty-five. The Sewing school meets on Tuesdays and Saturdays. A Drawing Class for boys is held during the winter months, on Thursdays, with an attendance of ten or twelve. The children of school age can all speak English, though the parents are ignorant of our language, with the exception of a few of the fathers who have picked up some words and phrases through the necessities of their daily work.

It has been difficult to obtain a suitable room for the classes. Until about a month ago it was necessary to crowd from forty to sixty pupils into a room 18 feet by 12 feet, no division into classes being possible under these conditions. But recently two rooms have been secured, which afford almost twice as much space, with better ventilation and light, giving opportunity to divide the school into classes. Miss Ballas has also started a class in fancy work for the older girls. This meets twice a week, with an attend-

ance of about ten, ranging in age from sixteen to twenty years. Here Bible verses are committed and Bible Songs are sung, as in the Sewing School. A wholesome story is read while the girls are embroidering. A day's outing is given in the summer, by some friends.

This year there were fifty-four children and eleven mothers who enjoyed the day together in the woods. Also a little Christmas treat is given them each year, at which all want to make speeches and some recite Golden Texts, the Twenty-third Psalm, and other Scripture verses.

The total attendance of all the different classes is one hundred and ten, about half of whom are fairly regular in their attendance. The probability of building a church in that locality is very remote. The tenement houses occupied by them are old and small, and these will doubtless give place to larger dwellings and business blocks. But these children sadly need the instruction and training they are now receiving, and the good seeds that are being sown in their young hearts cannot fail to bear fruit in later lives. They manifest no little interest in the instruction given them, and we hope and pray that, in many cases at least, it will result in leading them to a personal knowledge of the only Saviour and to eternal life through faith in His name.

The Agra Convention.

"India for Christ! Christ for India!!"

By KATE HILL, SANGLA HILL, PUNJAB.

THE Fourth World's Convention of the Y. P. S. C. E. has come and gone. For *two years* we have been looking forward to the meeting. We feel it has been a privilege of a life time. Our mission was represented by twenty-one missionaries, two children, and about fifteen Indian pastors, evangelists, and teachers. One of them said to me, "It's a dream, Miss Sahiba, I have dreamed of such things, but I never expected to see them."

The whole convention was held in the Vice-regal Camp, lent by the Government of India. It was laid out on a well thought out plan, and the gardens made beautiful by palms* and oriental foliage. All delegates from a distance were in the camp, about four hundred Europeans, and five hundred Indians. Outside at one side were the "walking delegates," who had come from the districts, surrounding Agra, perhaps almost one thousand, including the girls from the schools. There were also many who stayed with friends and made their own arrangements. Together with the schools and christian community of Agra, the attendance must have been about four thousand. All admittance into the gardens where the convention was held was by tickets. Many non-christians came to see and to hear.

The spirit of unity and the zeal, impressed them with the fact that christians are in earnest in their efforts to bring India to Christ. The motto of the convention was "*India for Christ, Christ for India.*" It was printed in large letters and hung in a prominent part of the large tent. Again and again it was referred to by various speakers, to inspire the Indian Christians for their part in this great work. Hundreds of young people from different parts of India had their minds stirred, and their

*NOTE: One reporting the Agra Convention says: "A remarkable and noteworthy fact was the loan of palms from the gardens of *The Taj Mahal.*"—EDS.

hearts aroused with a new sense of responsibility.

One of the most impressive addresses was on "Christ's Message to the Youth of India." The speaker emphasized the fact that the note of the new century is "Love your country," but it must be modified, by adding, "Love it in the name of Christ." His repeated quotation of the wonderful words of Keshul Phandra Sen, the greatest spiritual prophet of India: "None but Jesus ever deserved that bright gem, the precious diadem, *India*, and none but Jesus Christ shall have it," produced a profound effect upon the vast audience composed of the best of India's young people.

It is impossible to tell of all the good things. Our interest was in the American delegates, who had come with Dr. and Mrs. Clark. They seemed very earnest and interested in every meeting. Sabbath day was a great day. At three p. m. about four thousand people gathered in the English auditorum for a Praise Service. It was a most inspiring meeting, "All nations shall come and worship thee," was literally fulfilled. The theme was the prayer of Christ "they all may be one." It was a series of hymns and responsive readings. It was in four parts.

Part one—"The early triumphs of the apostles, Confessors and Martyrs."

Part two—"The triumphs in Europe and America." In this we heard the songs of the Crusaders, and of the persecutions. We heard from the Waldenses—"Our God, our help in ages past." From Bohemian mountains and German forests, and on further west from the Puritans and Huguenots, we heard songs of triumph. At the beginning of each part the prayer theme "Father, may they all be one" was sung.

Part three—"The World-wide Triumphs." God's word summons "The Isles and all the people from afar;" all the nations respond, "Crown Him, Lord of all."

Part four—"The final triumph." In this were choruses of the Burmese, Karens, Assamese, Telugu, Tamil, Mahratti, Punjabi, Urdu and Hindu, languages together with those of Germany, Wales Scotland, Ireland, England and America, each chorus in its own tongue sang to the praises of the King of Kings and Lord of Lords.

Every session seemed too short, each address full of good things to interest, imspire, encourage and admonish. The General Treasurer, Mr. William Shaw, was like a breeze from the home land. In a remarkably short time he raised money to send out twenty-five Indian secretaries to advance Christian Endeavor. On another occasion he raised five thousand rupees for an assistant secretary for three years. The audience was charmed with his bright energetic manner and words. The whole meeting was inspiring. We are filled with new zeal in the preaching of the Gospel, with new hope that after the long night, dawn is breaking in India.

It is a significant fact that ninety-seven years ago there was sent out of the city of Agra a missionary under military escort because his presence and the preaching of christianity would endanger the stability of British rule. At this time the city welcomes a christian convention, the Government loans the camp and ground. The highest official speaks words of welcome, to a convention whose chief aim for India is "CHRIST FOR INDIA, INDIA FOR CHRIST."

JOHN HUS, THE PREACHER OF PRAGUE.

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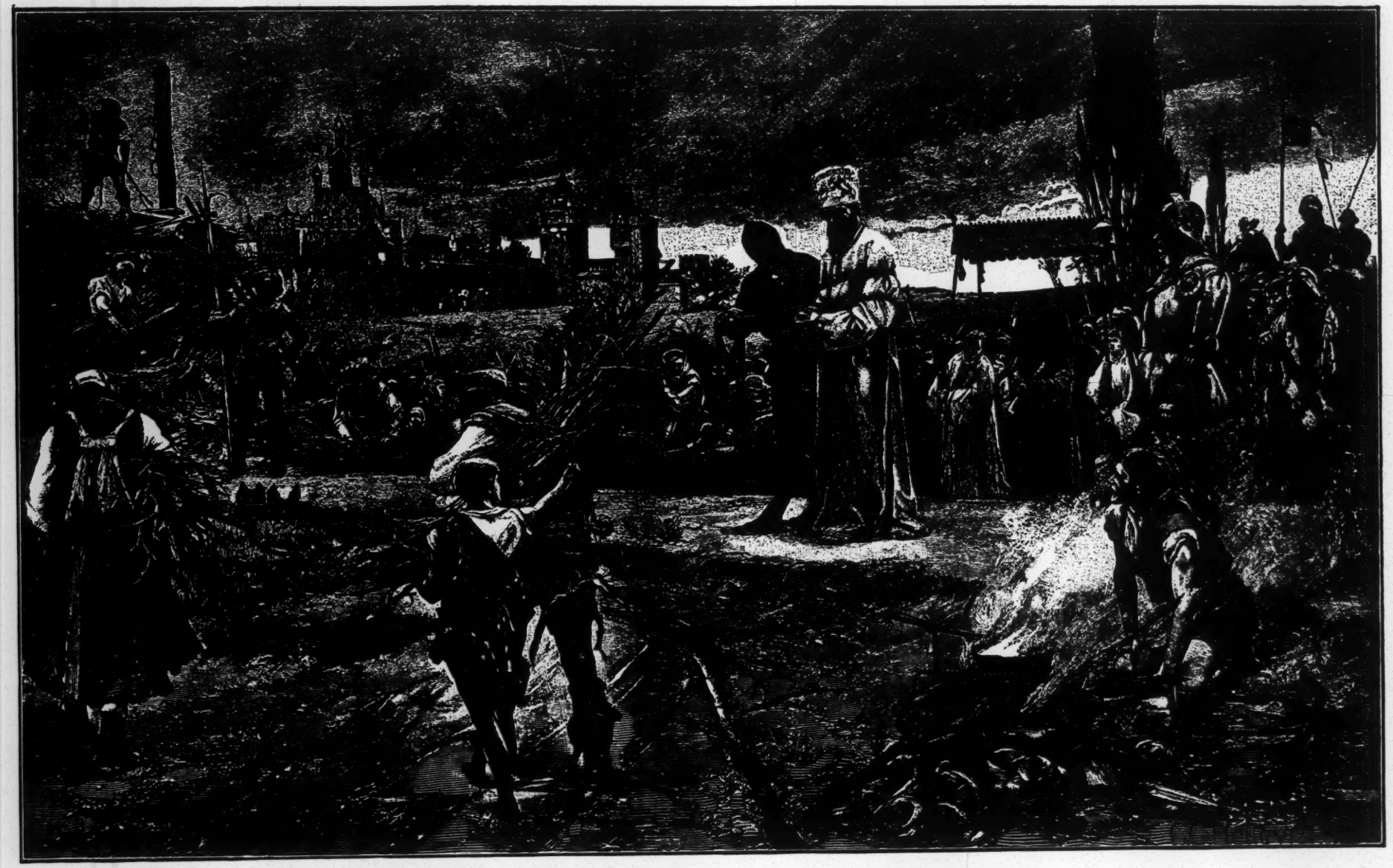

JOHN HUS GOING TO THE STAKE AT CONSTANCE.

"They crowned him with the "Crown of Blasphemy," a conical crown of paper, on which was written the word "Heresirarch," and on it painted three red devils clutching a sinner's soul."

Sixth Quadrennial Student Volunteer Convention at Rochester, New York.

By Rev. John A. Heslip, Rochester, N. Y.

THE Student volunteer Convention which was held in Rochester, N. Y., the last three days of the old year and the first two days of the new was, in every sense, a great convention. In the judgement of those who attended other Student Volunteer Conventions this one had all the good features of former conventions and something more. But apart from any comparison with any former conventions it was truly great. The very numbers were impressive; it was great in size. While not as large in numbers as the convention held in Nashville, Tenn., four years ago, it was large enough to be impressive. The number of delegates was limited by the size of the auditorium to about four thousand. The largest hall in the city seats a little over four thousand and it was crowded at every session. In the evening there were simultaneous meetings in some of the largest churches which were well attended.

With less competent leadership the size of the convention might have worked to its injury and have hindered the spiritual life and the effect aimed at. But led by Mr. Mott, it not only began well but continued with unabated and increasing spiritual power and purpose to the last session. A convention as large as the Student Volunteer Convention is, could very readily degenerate into a mere "big convention:" it was conducted in such a way that there was no degeneracy along any line but a steadily ascending scale of interest and of deepening spirituality and moral force. The delegates must have returned to their studies impressed with the deep importance of living so as to make their lives count most for God and humanity. They must have felt the demand of Jesus Christ upon them to an unusual degree. They must have gone away with the call to battle ringing in their ears. They must have been deeply conscious of the privilege of life and been led to thank God that they live today.

It would not be fair to make comparsions between the speakers. There was such deep earnestness in every address, such burning conviction, that any comparison would be invidious. The address of Robert E. Speer, on South America and its needs, without any reflection on any other speaker, might be termed the high water mark of the convention. The comprehensive grasp of the situation, the lucid way in which he set forth the needs, the charity displayed toward those that are laboring there, but incompetently, and the fervor and conviction with which he uttered it, made it an address not to be forgotten. On a plane with that was Dr. Zwemer's address on Arabia and its needs. In dealing with Islam, Dr. Zwemer is an acknowledged master. His address was a veritable battle cry. It must have appealed to the noblest and best and bravest that was in each man and woman present.

But the address that was looked forward to with most interest was the one by Ambassador Bryce It was known he was to speak; but it was not known when. He was about the only speaker that was definitely announced before hand. There was expectancy, and he did not dissappoint any one. He entered heartily and intelligently into the spirit and purpose of the convention. His address was a real contribution to the problem of foreign missions. Not that Mr. Bryce said anything new, or that he said anything startling; he did neither. But coming from one occupying the position he does in the world of politics and in the world of scholarship, his address made a deep impression. Some public men talk in a general, if not a patronizing, way of God

and the church; but Mr. Bryce showed that he was no stranger to Jesus Christ as his Saviour and Lord, and that he understood the problem of evangelizing the world, that it was to bring Jesus Christ to the nations. The address called forth a splendid editorial in the leading paper of the city in which among many other good things, the editor said "It was a calm, deep, luminous and eloquent exposition of the world's present moral and spiritual needs, and an appeal to the cultured christian youth of this country, represented by the thousands of earnest and attentive delegates in his presence, to give their lives to the work of evangelizing humanity in all lands."

"The great educator, the wise and progressive statesman, the profound student of world conditions and affairs, and the devout Christian disciple were in evidence in every part of that masterly address." "As an answer to the superficial, flippant and ignorant, criticisms of foreign missions sometimes heard from "globe trotters" and mercenary commercial interests, this address was complete and crushing." "The influence of that utterance will long remain in the minds of those to whom it was directly addressed, as well as in the religious life of Rochester. At a time when many falsetta voices are deriding and belittling the faith first proclaimed amid the hills of Galilee, it is encouraging to hear the deep rich tones of a great scholar and thinker announcing his sincere and unreserved faith in these teachings." And one may add, it is encouraging to have an editorial like that from the daily press at a time when so many religious journals are speaking so uncertainly about the great f_cts of faith.

The whole impression one received of the convention was that it was very sane and sanely conducted. There was no apppeal to the emotions, no attempt to lead any one to do anything rashly. Everything was done decently and in order. There was no applause and no demonstration of any kind. The only exception was at the introduction of Ambassador Bryce, when the great assembly rose to its feet for a moment. Every address was an appeal to the head and to the heart.

Jesus Christ was held as the Supreme Lord. To follow Him is to find life. To answer His call to go or stay as He requests and requires, is the supreme end of life. To fail to respond to that call is to miss life's purpose, to fail in life's trust. It is not a sacrifice but an honor to be called of Jesus Christ *to go*. It is a matter between the individual and the Lord who redeemed him. It is to be settled as before God.

There was a deep spirituality pervading the convention from beginning to end. There was no forgetting that they were in the presence of God. It is no easy thing to keep a convention as large as this was in a high spiritual tone. With so much to see and hear, and with such a variety of speakers, there is danger of losing the spirit of prayer, and lessening the spiritual impression. But everything was so conducted that every session but deepened the spiritual tone and made acute the conviction that God was present. It was the farthest possible removed from a "mere business proposition." Not by might, nor by power, but by my spirit saith Jehovah of Hosts." These words displayed as a banner fairly represented the feeling of the convention. It was sought in every way to lead the mind of the thousands assembled together to grasp firmly the great fact that, not by the arm of flesh but only by the might of God's spirit could the work be done. Men and money are useless without the Spirit of God. There is much talk these days about the evangelizing of the world being "simply a business proposition."

Never was there a more mistaken notion, or one that has in it a more real power of evil, and the Student Volunteer Convention was not led away by any such unscriptural fancy. It recognized that faith in God is the great essential;

and faith includes *obedience*. One might say *obedience* was the watchword of the convention. Any religious gathering that turns away the thought from God and His spirit, to men and money, and leaves the impression that the bringing in of the Kingdom of God is a business matters only, "whatever progress it may seem to have made at the time, is paving the way, for a mechanical and powerless type of church life and work. Any religious gathering that deepens the sense of dependence on God and His spirit must be fruitful in producing a true type of church life, and fruitful in men and money as well. Such was the Student Volunteer Convention.

There was a world-wide need presented which produced a deep sense of obligation and responsibility. The vastness of the work as presented seemed appalling. There was no attempt to belittle the problem or to represent it other than it was. The need is awful. Now is the time for aggressive work; it seems to be God's hour. To fail now might mean centuries of defeat and trial. Every land is needy. No one can be neglected. There must be no SLUMS in the city of God.

But the recognition of the greatness of the problem and the difficulty of the task only tended to hopefulness. Every address had the note of hopefulness. It was the spirit of the apostle over again, a great door and effectual is opened unto us and there are many adversaries. The battle is the Lord's; and the church need not fear defeat. She needs but to gird on her armor, to go forward into battle in the name of the Lord of Hosts. She is omnipotent to do God's will. In the path of *obedience* she cannot fail. The weapons of her warfare are not carnal, but mighty through God to the pulling down of strongholds. She is able, for God is with her. Many of the addresses were real battle cries. The whole convention and the spirit of it were a challenge to faith, a call to follow the Lord Jesus Christ.

Before Christ sees of the travail of His soul and is satisfied, the battle will be terrific. Christian blood will be shed. Many a one will go to wear the martyr's crown. But the triumph *must* come. To have a part in hastening that day is worth living for. We used to think, some of us, that we were conferring a great favor on God when we were willing to go to the foreign field. We know now that God was conferring an everlasting favor on us by giving us the opportunity to go. We used to think, some of us, that the great days of the church were in the past. We know now they are in the future. They will be great days in suffering and in victory. We thank God we live today. *It is a day of opportunity.* May we be granted the world wide vision, and the world wide interest. And may we take no rest and give God no rest till Christ shall see of the travail of His soul and shall be satisfied. The Convention was a prophecy of the future.

The impression made on the city was good and only good. The christian people opened their homes to the thousands of delegates and feel more than repaid for any sacrifice made. If space permitted we might tell of the good that came to the United Presbyterian Church. In addition to the denominational conference held in our church our people had the privilege of hearing Dr. C. R. Watson in the morning of the Sabbath, and Dr. Thompson of Tarkio College in the evening. Nothing better than Dr. Watson's address in the morning and Dr. Thompson's sermon in the evening, was heard at the convention.

We have very pleasant memories of the visit of the United Presbyterian delegates to our church.

Foreign Missionary Correspondence.

Egypt.

America Mission, Luxor, Egypt.

Dear Readers:—The great question how to reach the Mohammedan heart, how to find an entrance is ever before us, and when we see the way open even to the heart of a child, we rejoice.

A few days ago the Mahmoor of Luxor district,—(a "Mahmoor" is one whose office is about half way between that of a mayor and a governor) brought his daughter to our boarding school, and although his house is in the town, and he is a Mohammedan, he put her in the school to board, saying that he wished her to take all the exercises of the school, and added quite of his own accord, "I should like her to go to church, and attend all the meetings which you attend."

We were much surprised but of course delighted. It shows that he is willing to let his daughter know what the christian religion is.

It is a good thing to have so high an official wish to have his daughter given a christian education and others will be influenced no doubt by his example.

Another Mohammedan who takes a salary of $100.00 per month in the R. R. Service, and who stands high in the estimation of the managers of the Road, sends his daughter to school in spite of the fact that his friends say that she should be shut up at home now as she is old enough to wear the "haberale," or black cover worn by women. He sent me word last week that he means to have her take the diploma, although she must stay in school three years yet in order to do so. She takes her Bible studies and other religious studies with the rest of her class, and last Wednesday at missionary meeting it made one's heart beat fast with joy to hear her sing with other members of her class an Arabic song, in which the refrain was "There is none who saves but Jesus."

We are ever praying that many may be sent to our school long enough to be thoroughly established in the christian faith.

A terrible quarrel between two of the leading families of Karnac occurred last week and before any one could prevent, three persons were killed.

In speaking to an old Moslem sheikh, who teaches Arabic in our boy's school, about the matter, he shook his head gravely and said, "If the affair would end by the punishment given by the court it would not be so bad, but it won't end there. As soon as the injured family has a chance they must kill an equal number from the other house or more," for, he added, "you know our Koran teaches 'If one injures you, you must give him likewise and likewise, and likewise,' three fold what he gives you."

Is it any wonder that it is hard to teach "Love your enemies," in this country?

And is it any wonder that the Moslem religion appeals to the carnal heart.

Sincerely Yours,

Carrie M. Buchanan.

Cairo, Egypt.

Some of us were privileged to attend the tenth meeting of the annual Conference for prayer, which met this year in Assuit, September 14-16.

In our church paper, The Murskid, the editor gave some account of the joy of the meeting, and the spirit of it, the large numbers present, there being missionaries, pastors, elders, workers and church members. One morning was given up to the young people. One session was set apart for the Christian Union or C. G. society work, and one session for work among Moslems.

The editor went on to speak of somethings which distinguished this conference from those which preceded it, mentioning eight things. Its great size, and the great desire to attend it, and the smaller conferences which are being held now in some of the Presbyteries. Then the great liberty in speaking, under the guidance of God's Spirit. Deep feeling was manifested that the church was not doing all it should, and there were many confessions of sins and short comings, showing the work of the Spirit.

Then the subjects were most suitable and the subjects for the young people were very interesting.

The times for the speakers were kept thus, allowing many others to speak, and this is most important teaching for the people. The speakers and those who led in prayer all showed that God's glory was the first thought in their minds and their methods of expressing themselves were calculated to keep self in the back ground.

The speakers were, some of them missionaries, others were pastors, or elders or lawyers, or merchants, thus allowing each subject to be treated by a suitable person. Then the delegates who came from the C. G. societies. As these societies are a growth of the conference, and this during two years of organized work, we hope that soon there will be a special conference for young people's work. A. Y. Thompson.

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Interesting Message from the Sudan.

Omderman, Egyptian Sudan.

The Correspondents for the News Budget have failed to send me items. It may be that they thought they had nothing of interest; but I hope that you will remember that the things that are doing are always of greater interest to those who are not doing them.

So far as I can gather, at present, the missionaries are in fair health. Mrs. Tidrick was compelled to come North to get rid of an attack of malaria and to recuperate her strength. Robert is a fair, big boy, of whom, I hear, his father is very proud. We all wish him a long useful life.

During October, Mr. Oyler and Miss Barackman joined the Mission, the former to Doleib Hill and the latter to The Girl's Boarding School at Khartum North. Both were needed, and now we are looking forward to the coming of two or three more.

Mr. and Mrs. McCreery, Mr. Guthrie and J. K. Giffen and Mrs. Giffen visited Erkowit, and selected a site for our Sudan Sanitarium. I can only speak for one, and he testifies that he had the most restful vacation of his life. We hope to get the site selected, and within the year, to secure a house or two. With houses of our own, vacations should be less expensive and more profitable than heretofore.

Mr. and Mrs. McCreery have gone on to their home at Doleib Hill and Mr. Tidrick returned after a few days in Khartum, where he had accompanied Mrs. Tidrick and Robert. We should mention that Mrs. Tidrick has much improved in health. Owing to irregularities in the White Nile Steamers, we have had but scant news from Dr. and Mrs. Lambie. However we have reason to believe that they are well.

The schools of Khartum Station are prospering. There are about 45 girls at Khartum North of whom 14 are boarders. There are 80 pupils in the Khartum boy's school. Proper accommodation is very badly needed there, as also at Omderman. At the latter place the matter of the land is not progressing very rapidly, but we hope to get that settled, and also to get a new building within a year. The school at Atbara was temporarily closed on accounnt of an epidemic of diphtheria. "The Elliott" left for the Sobat on Oct. 28th. It was well loaded with all sorts of things. On arrival at Doleib Hill it will be used by the missionaries there for an exploring trip on the Sobat, with a view to selecting a site for an advance Station. Mr. and Mrs. McCreery and Dr. and Mrs. Lambie have been appointed to this work.

Rev. Gebera Hanna preached his farewell sermon on Sabbath the 24th, and left for Egypt. He will be very greatly missed by many, but most of all by the missionaries. He had been in the Sudan for 9 years, and had proven himself to be a man of great worth. He goes to the Fayum in Egypt, and we all wish him well, and also hope that he may return to the Sudan some day in the near future. While here he had been instrumental in establishing a good work, and with great effort had secured funds for building a church that is a credit to the cause. Unfortunately the church is not quite complete. Doors, window, floor, plaster and seats are still to be provided for. Who will help in securing these? The day Rev. Gebera left he baptized five children.

Dr. McLaughlin moved from Khartum to Khartum North. He will continue to hold clinic in Khartum.

The weather at Khartum and Omderman has continued hot. The daily maximum has been about 104 degrees and 105 degrees. The nights have been better. There is indication of a change for the better. Wind has changed to the North.

I hope before the end of November that I may have items from the various correspondents. I will do my best to put these into shape and forward them as was contemplated by the Association.

I regret that I have not been able to do good work on our new duplicator.

Not understanding wherein I was at fault, I cast about for a reason outside myself. I attribute some of it to the ink and possibly some to the stencil paper. No further apology J. K. Giffen.

On Board the "Ibis,"

On Sabbath morning Mr. Reed preached at Millawi, and Miss Rena Hogg, the three children, the governess and I attended the humble service at Ezbet Shabata. We took a rug along for the children to sit on. Chairs were provided for the ladies. When we got ourselves seated we looked up to find that the women and girls had turned their backs to the table and were gazing at us. Then an old man, all but blind, approached us. His dark blue gown was short, at least ten inches from the floor. His feet were bare. On his head was an old red turban, without a tassel, a soiled red handkerchief was twisted around it with two tiny corners hanging down in the back. When he greeted us, he screwed his face into a grimace in his effort to see us. Miss Rena asked "Who is to preach today?" Imagine our surprise when he answered, "I". It was almost too much for our equanimity.

He took his place at the table and began the service with a Psalm, lining it out. As the sermon advanced our surprise grew. He preached a strong gospel sermon in simple language, with a vivid warning to sinners at the close. We were simply amazed. What a humble messenger with a wonderful message!

Truly, "It is not by might nor by power, but by my spirit, saith the Lord of Hosts." Bertha Grove Reed.

Assiut, Egypt.

Dear Friends:—How different the second arrival to Egypt is from the first! There is somewhat the same difference as there is between meeting a friend and a total stranger. It seemed quite natural to pick up the reins where we laid them down. And the demonstrations of welcome certainly warmed and cheered our hearts. How much strength there is in union and how blest the tie that binds our hearts in Christian love. We were truly moved at the warm expressions of welcome from our Egyptian and Missionary fellow-workers. Our earnest prayer is that we may be worthy of this honored place in the Master's Vineyard, among His laborers. The work progresses—we note *gain* in the cause. The *Word* is more acceptable among the followers of the False Prophet. A statement like the following means something:

"Every educated Moslem is studying the Bible—is seeking the Truth." So let us pray for the entering in of the Way, the Truth, the Life. Pray for the spiritual growth of the missionaries and Egyptian Christians, that we may be the very best help to them possible, in finding the truth.

Pray for the Coptic Church, in its attempts to rise, for it has a long way to come before it can be a real power in the rescuing of souls for God.

Pray for individuals. Pray for those of us who are still struggling with the language. We feel of small use in real missionary work when fighting constantly for words, which seem to come so slowly to us.

We are saddened again by the word which has come from our co-laborer Mr. Coventry. How much the loss of his helpmeet means to him, we can only try to comprehend. But may he hear the shepherd calling to him across the dark lonely way and be comforted with that comfort which He only can give to His children. We shall sorely miss this loved one, as we come and go up and down the country. But her work of love lives. Harriet H. Grant.

Cairo.

Dear Friends:—It seems like a long time since I wrote news from Cairo and when I think of it, it has been a long time, and I scarcely know where to begin. If we confine our items strictly to Cairo there doesn't seem much to tell for everything is running in the usual way. We had our Thanksgiving service a week ago and had a very nice service and good social time afterwards.

Rev. Mr. Neil McClanahan being the latest arrival, had the honor of preaching the Thanksgiving sermon. He had to do double duty and help with the singing. Mr. and Mrs. McClanahan are fine singers and our music that day was excellent. We are fortunate in having another fine singer, Miss Lafferty, who is music teacher in the Girl's College. Our church services are well attended and the good music is much appreciated.

One special cause for Thanksgiving was the news that the doctors had the day before, pronounced Rev. Mr. Adams, a well man. Many and earnest have been the prayers offered for his recovery and our prayers are answered even while we were yet speaking. We

are all very thankful. We have had an unusually long warm Autumn with only a few days of cold wind and this may be the cause of some of the colds.

Mr. Giffin and I spent last Sabbath with Mr. Work in Benha. They had their Communion and asked Mr. Giffin to come down and preach for them. Mr. Work is doing bravely, but three sermons and the Communion service within thirty hours was too much for one so new in the work.

They are building a residence over the Boys' school, and hope by the first of the year to have a neat little mission home of their own. At present they are living in a flat with Jews beside and below them and a number of turkeys, geese, pigeons and chickens above them. They were preparing for a wedding between members of two of the families, and the Sabbath was not very quiet, though for the greater part they observe the Saturday as their Sabbath.

Former teachers, having left our service, were employed by other religions and were working against our schools, much to their injury for the present but in the end we feel sure we will win out, for right is sure to win.

We were glad to be there, and in our talking over these annoyances we trust that our faith was strengthened and we are more encouraged to look up and trust in God for he is our refuge and strength.

It is just three months, and three days since our return to Egypt. We notice the absence of many familiar faces here and have heard of many in the home land being called Home since we left and all this warns us that we have no continuing abiding place. Very Sincerely,

Elizabeth Giffen.

Punjab, India.

Murree.

Miss J. L. White has been in charge of work in Murree this summer. She teaches in Zenanas and would like to have had a day school for girls, had funds been available. The Roman Catholics have schools known as the "big church" here while the Scotch Kirk is known as the "little church." In this latter building Miss White has had Sabbath School for Protestant Christians. The past two Sabbaths several Brahmans of high standing in the community have come in and given close attention to the service. May their hearts be opened to receive the truth.

James, son of Rev. Gandu Mall, has been the evangelist in Murree. On Sept. 24 he was called to Sialkot by a telegram saying, "Ismat gone to Jesus, come immediately." Ismat was his sister who, though ill, had not been supposed to be so near the end. This is the second of Rev. Gandu Mall's daughters to die of tuberculosis, the eldest having gone a little more than a year ago. Both had been given educational advantages to fit them for the Lord's service. Little did any one suppose the training was to be used only in the life beyond.

Sustaining grace has been given the bereaved ones and on the morning after Ismat's body was laid in the grave her father addressed the Convention on the subject which he was to have taken that evening, "Sanctification, or the necessity of purity in those who would see and serve God."

Those who were privileged to attend the Sialkot Convention will doubtless write of the work God did there. I can speak only of preparatory prayer meetings: one in the Sialkot congregation where special prayer was made that this congregation might share in the blessing to be given. It has been a matter of surprise to people at a distance and of grief to those more closely cencerned that so few of Sialkot's people have been revived while many from other places have gone away from each Convention praising God. Even last spring when the school girls were so greatly blessed, the congregation as a whole was little affected. Now, we trust, they too are about to accept the fulness of blessing God has for them.

In an Engilsh prayer meeting attended by missionaries only the sin of Achan was considered, and we realized the danger of allowing any sin to dwell in our hearts. One sin can and will cause defeat; therefore destroy that which is devoted to destruction and render unto the Lord what has been devoted unto His service. Oh that this last thought might take hold of the hearts of parents who dedicated their children to God in baptism and then when He calls them to His service refuse to let them go. How can you take back what has been once laid on His altar?

Yours to serve till He come.

Henrietta Moore.

Editorial.

THE twenty-seventh annual convention of the Women's General Missionary Society of the United Presbyterian Church of North America will be held in the First Church, Saint Louis, Missouri, May 10-13, 1910. Officers of the convention: President. Mrs. J. W. Ashwood, Cambridge, Ohio; First Vice-President, Mrs. J. R. Logue, Buffalo, New York; Second Vice President, Miss Irma G. Allen, San Francisco, Cal; Recording Secretary, Mrs. J. T. Logue, Cleveland, Ohio; Treasurer, Mrs. J. B. Hill, Pittsburg, Pa. Local Executive Committee, all of Saint Louis: Mrs. R. R. Rutledge, Mrs R. R. Kellar, Mrs. William Schatgen.

—Our readers are favored in this issue with reports from Agra, India, and Rochester N. Y. Two noted and interesting conventions that have had Christian Missions as the central and abiding thought of the entire sessions. There will doubtless be a quickened spirit for the work awaiting those who claim the privilege of christianizing the world. No more effective means has ever been brought to the minds and hearts of the christians of this generation than the United Missionary Conferences in India, and nothing promises more for increased laborers than the eager and deepening love manifested in the gathering from all parts of our country. At Rochester, there was present a company of young men and women whose sole purpose was to study world-wide missions.

* * *

—In this issue besides the very comprehension study of Spain as prepared by Mrs. J. P. White—there is the interesting account of some work being done for a class of foreigners, we here learn of with new responsibility. In this issue is also a very delightful Foreign Correspondence, which is always to be read with interest.

A Message from the Convention President.

TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH, GREETING:

God in his kindness opens up another year before us with all its possibilities.

What shall it mean for the kingdom? Our beloved W. G. M. S. widens and deepens in its influence and usefulness. God is paving the way in all directions and opening the doors for us to enter.

Not many more months until we shall again assemble and hold up the records for the Master's inspection. As the months go by are we making them such that his appproval and approbation shall rest upon them?.

Let the work of each day be faithfully done and the year shall be crowned with success. Let me ask each auxiliary Society to compare its present attainment along all lines with that of the opening of 1909.

What is your advancement? Each Society has a field in its own congregation. "The light that shines the farthest shines the brightest nearest home."

Do not be satisfied in allowing your Society to remain the "faithful few" but strive earnestly to share your blessings

with every woman of the congregation.

The obedience to the great commission not only brings a blessing to others but a rich reward to those who obey.

Let "Service as unto the Lord" be the watch word of every woman in the church. Let each one study the recommendations adopted in our last convention published in the June Magazine, page 375.

Are we complying to these with the best of our ability?

Recommendations are of little effect unless carried out in active service.

Concerning our coming St. Louis Convention let me make an earnest request of you.

Arrangements and plans are now in progress. Will you not most earnestly unite with me in prayer that every part of the planning may be divinely guided, and that those who come before us may be prepared by such an infilling of the Spirit that a kindling of missionary zeal and enthusiasm may be aroused, which may result in the advancement of the blessed Kingdom.

Mrs. J. W. Ashwood,
221 N. 8th St., Cambridge, Ohio.

JUNIOR TOPIC CARDS FOR 1910. Have you secured your supply? Order of Women's Board, 907 Publication Building, Pittsburg, Pa.

Railroad Rates to St. Louis Convention.

On account of legislative action establishing a maximum passenger fare of two cents a mile in the states through which the lines identified with the Central Passenger Association operate, no special reduction will be made, except in parties of ten or more.

The territory covered by the Central Passenger Association includes from Chicago, Keokuk, St. Louis, Cairo and east thereof, including Buffalo and Pittsburg and north of the Ohio River to Mackinaw.

Information from other associations will be given as soon as obtained.

Susan E. McNall,
Railroad Secretary.

Study for the Month.

Part I—Latin Europe.

MARCH—THE GOSPEL TO SPAIN.

Text book—"The Gospel in Latin Lands."

Suggestive scripture text: "Ye shall know them by their fruits." Matt. 7: 16.

Roll call—Facts concerning religious teachings in Spain.

Literary Topic.

1. How the history of Spain has been affected by the Church of Rome.

2. The Inquisition. Spain's treatment of her colonies.

3. The recent upheaval in Spain. Mrs. Gulick and her interest in Spanish girls.

The Gospel to Austria and Portugal.

1. The story of Austria and growth of missions in Austria.

2. John Huss.

3. Story of Portugal and why missions to Portugal.

4. What work is the Bible Societies doing in these countries and when begun in each one?

WHY MISSIONS TO ROMAN COUNTRIES?

It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is externally, at least, a very different thing from Romanism in Spain, Italy, Cuba, South America and Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself un-influenced by any of the more salutary conditions which obtain in other lands. Romanism in these countries is nothing else but paganism in a Christian dress,....In one word we have the essence of all idolatry—the exaltation of the creature above the Creator, God and Christ are practically dethroned and a creature exalted to the throne of Deity.

Rev. J. W. Mornan, Missionary Review.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

A WORD IN SEASON.

LET THIS BE:

A New Year of Prayer!
A New Year of Study!
A New Year of Service!
A New Year of Giving!

The Thank-Offering.

The giving of thank offerings is one of the most joyful of Christian privileges. There seems to be a delicate distinction between this and ordinary giving. It has a *fragrance*, a *sweet savor*, over and above the pledged gifts of duty, even though they also are a privilege and a blessing.

The thank-offering is an answer, not to the question "How much *owest* thou, my Lord;" but "What little gift beyond all demands of love and service can I give to express my delight in the work of God on earth?"

It is the overflow of the soul toward the Lord of the harvest, which is indicated in our annual thank-offering service. Small or large as the giving may be, it means gladness and gratitude for home blessings, for fresh glimpses of truth and fore-tastes of heaven, for new inspirations, for an increasing sense of God's nearness and for every mercy of the outward and inward life.

Thank-offerings for *missions* speak the answer to the daily prayer—"Thy kingdom come."

Who can even think of the uplifted cross shining above the Brahmin culture of India, the crescent of Egypt, the darkness of the Sudan, and the neglected spots in America without Thank-offering of soul and treasure to help gain further victory for Christ? Let us give thanks that during the autumn months, we have had our joyful Thank-offering day. No society or congregation can afford to miss it. No individual Christian can afford to lose its warmth and inspiration. It makes a blessed closing of the old year, a sweet prelude for the New Year. Bring Thank-offerings then to the King of kings. Lay them lovingly, tenderly at His feet, and praise him for what He is, for what he hath wrought, for what He has promised to accomplish through our offerings. *Selected.*

"Showers" of Blanks.

In this age of novelties we hear of "linen showers," "wooden showers," "china showers," etc., but the best of all is the "'shower of blanks" coming down daily upon the General Thank-offering Secretary. Well filled-in blanks from all parts of the church bode well for the harvest of offerings garnered last fall for the May convention. All are of one spirit, viz., the spirit of loving grati tude. All are refreshing and invigorat-

ing in their enthusiasm and good cheer. Extracts from a portion will be given in the March Magazine. There is only one small cloud in the Thank-offering horizon. A few societies in nearly every Presbyterial, have failed to send in blanks. Where there is a shortage in reports we believe the fault is with the congregational societies and not with the Presbyterial Thank-offering Secretaries. In some instances liberal offerings have been given, and even three and four written requests from the Secretaries have failed to secure any report. How can this indifference and carelessness be overcome, is a question that perplexes and grieves those who are in charge of this department of women's work.

If mere common courtesy demands a reply to a question in regard to the society work, what does not Christian courtesy demand? Ye who are guilty "Think on these things," and repent.

Thank Offering Blanks.

January first the time limit for receiving blanks from all societies has passed and several Presbyterials have not yet been heard from. Societies are urged to see whether or not the proper officers have filled in their blanks with reports of their Thank-offerings.

The Presbyterial Thank-offering Secretaries cannot wait much longer for such reports for if these "slow moving" societies desire to be heard from in the General Secretary's annual report, they had better forward their reports at once to the address given on their blanks. "THE KING'S BUSINESS REQUIRETH HASTE."

Good News.

The number of societies having increased the amount of their Thank-offerings in 1909 over those of 1908, reveals a story of persevering effort on the part of the faithful consecrated workers, that heaven alone can justly reward. Let the good efforts toward increasing the number of givers in each congregation, as well as having every giver increase the amount of her gift, where it is possible, go on until the high aim of our Thank offering department is reached viz., EVERY ONE OF THE 75,000 WOMEN WHOSE NAMES ARE UPON THE CHURCH ROLL, A GIVER OF GIFTS OF GRATITUDE TO HER HEAVENLY FATHER WHO "DAILY LOADETH HER WITH BENEFITS.

"All at it, and always at it," will in time bring success, and the time to begin the good work is NOW.

Begin, continue, and end your work in prayer.

A Word to the Presbyterial Thank-Offering Secretaries.

Little New Year has carried a Message in form of a card panel to every one of the Presbyterial Thank-offering Secretaries, whose name and address could be procured. These panels, tied with Christmas ribbon, were sent with the hope that they may be hung up as reminders of good work to be well done for the Master during *nineteen hundred and ten.*

If any one has failed to receive a panel, let it be known at once, to the General Thank Offering Secretary, 15 Marshall Ave., Allegheny Pa.

Is It Wise?

The question is asked—Is it right for societies to take the expense in connection with their "In-gatherings" from their Thank-offering fund?

ANSWER:— There should be in every society a contingent fund from which such expense could be taken. If all the societies in the church—numbering 1,317, should pay the expenses from their offerings, it would greatly lessen the

total offerings paid into the treasury of the Women's Board, and thus far cripple the work. If it is right for one society to meet such expenses from the Thank-offering, it is right for all. BUT IS IT WISE FOR ANY TO DO IT?

READER, WOULD YOU WANT YOUR THANK-OFFERING USED TO PAY FOR THE PRINTED PROGRAMS, OR REFRESHMENTS? WOULD YOU?

A Twentieth Century Hannah!

The following wonderful story proves that the spirit of Hannah of old, still exists in the hearts of some mothers of today. This devoted Hannah who gave to her God her best gift, *her baby boy*, is not found in christian America or England but in the dark land of Egypt. Would that Christian parents everywhere in this age when the "fields are ripe for the harvest" and "the laborers are so few," would in this same spirit of fervent and abounding love and faith lay their sons and daughters upon the altar of their God to be used by Him in spreading the Gospel news of a risen Saviour.

May God richly bless this twentieth century Hannah and may her son—like Samuel of old grow continually "in favor with God and man," and be used of God in bringing his own people out of the darkness into the marvelous light of the Gospel of Jesus Christ.

Giving Her Baby to the Lord.

Our Theological Seminary has opened with nineteen students; ten of the first year. They are almost all given outside work. Some are teaching missionaries, and others are preaching in different parts of the city and surrounding villages. Nine of them are married, and all but one, have their wives with them. There are ten in the Seminary rooms, and the married men have rooms outside.

☞ Over twenty years ago our collection boxes were pans with handles. On a communion Sabbath, a woman said to me, "If one has vowed unto the Lord would not this be a good time to pay it?" I told her it would. As I passed the pan to her she lifted up her baby of a few months and tried to set him in the pan. I was taken by surprise but managed to hold the pan till she lifted the baby back on to her lap. It was her way of giving her baby to the Lord. Her heart is rejoiced by this baby, giving himself to the Lord, as he now enters the Theological class, among the ten students of the first year. Pray for these young men, that their lives may be given entirely to Him, and that blessings may follow their labors.

Mrs. H. M. Harvey. Cairo, Egypt.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, Sialkote, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson, North Carolina.

The Martyr Prayer of Huss.

NOTE—The house in which John Huss lodged, during the winter of his trial, and the spot where he was burned are shown the traveler at Constance.

Being accused of heresy, he was imprisoned in a convent on the shore of the lake. The walls were damp and water stood in pools on the floor. He was able to read a short period each day, by a ray of light that struggled through a crack in the roof of the prison. The most of his time was passed in total darkness.

When condemned to die, he fell upon his knees, and prayed;

"O Lord God, I beseech Thee, for Thy mercy's sake, to pardon all my enemies. Thou knowest I have been unjustly accused and condemned, but do Thou forgive them this sin."

His ashes were cast into the Rhine. A mass of rock near the place of martyrdom is his monument.

Bible Reading.

Tarshish, probably Spain. Genesis 10: 4, 5; Psalm 72: 9, 10; I Kings 10: 22, 23; II Chronicles 20: 35, 36; Psalm 48: 7; Isaiah 2: 12, 16; Isaiah; 60: 9; Isaiah 23: 1, 14.

Topic for March.
The Gospel in Spain.

Suggested Program.

SING—Nos. 95; 146; 4-6; 96; 49.
PRAYER—World Wide Missions.
ROLL CALL—Current Events on Protestantism in Spain, Portugal and Austria.
PAPER—Spain and her Colonies.
SKETCH—Story of the Inquisition.
THREE MINUTE TALKS—Noted Women of Spain.
BIOGRAPHY—Mrs. Gulick, the Young Women's Friend.
PAPER—John Huss and Jerome of Prague.
ROUND TABLE—Columbus and his Discoveries. Was America one?
HISTORY—Christian Missions in Spain.
SEASON OF PRAYER—For Work and Workers in Spain, Austria and Portugal.
REFERENCES—Text Book. The Gospel in Latin Lands.
Short History of Spain, Mary Parmele.
The Gospel in Spain, Geo. Borrow.
The Alhambra, Washington Irving.
Our own Magazine.

New Societies.

A Girls' Mission Club is reported from Reynoldsburg, Ohio. They have ten members, hold their meetings twice a month, have good committees and since organization have written postal cards to missionaries, sent a box to Home and one to Foreign Field and made a comfort to sell for missions. What older society has done more? Let us hear from you.

A Young Women's Society is reported

at Jamestown, O. with eight members Have taken up the study for the year and are earnest workers.

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Over Sea and Land to India.

My Dear Friends:—

I want to write to you but have so much to write about that I do not know where to begin. I want to thank all those who were so kind as to remember me in any way. Some sent presents which I appreciate very much, some steamer letters which I enjoyed reading; though I did not read all of them while I was on the steamer but waited until I was on more firm footing; and some remembered me in other ways just as good and are appreciated just as much.

I believe I will tell you something about our trip. It is a pretty big subject for one letter but I will try to give the most important things to be seen in a month's travel in a strange country and through strange waters.

We got up early on the morning of the 18th of Sept. and started to the ship about eight o'clock. When we got on board we went to see our cabins first, then looked about our baggage to see if it was all right. While other people were getting on and the ship getting ready we wrote several post cards to send off with friends who were not going with us. When the bell rang about 10 a. m for people to get off Dr. Watson took a picture of the party then went off with the rest of the crowd to the docks where they watched us pull out. We stood on deck and waved as long as we could see the docks and about the last thing we saw was a white handkerchief tied to an umbrella waving high above the heads of the crowd. We knew it was either Dr. Watson or Mr. Lawrence, for they were prepared to wave as long as they could see and be seen.

All went well until about five o'clock in the evening, when some of us began to feel as if we were not hungry. We did go to the table, but some left rather soon, and some a little later. It was a difficult task to get ready for bed but, more difficult to get ready to go upon deck the next morning. I cannot tell you all about it, but I can say we would dress a while and then we wouldn't dress a while. This lasted for two or three days, then we began to get better. Some were not sick afterwards, but I had some trouble getting my trunk packed ready to land in France.

We had a very nice time the week we were in Europe. We went right to Paris from the ship and staid there four days. Then we six new missionaries went to Geneva and spent a part of two days sight seeing. The first afternoon we took a ride in a hack, but the next day we just went without a guide to see what we could by walking around and going into the stores as we chose. We saw so many nice things and so cheap that we had to use considerable self-control to get away with any money in our pockets. We hunted around until we found John Calvin's church. We paid the price and went in and were well paid, for it is truly a grand church. We went to the top of the tower and looked over the city and had a fine view of Mount Blanc. After we came out of that church we were looking at another that John Knox had been pastor of at one time, when a man came out and invited us in. We thought we might as well go in and see what was to be seen inside. It was very plain and common after seeing the other so we didnt' stay long but had to pay to get out; that is, as we came out he asked us for the pay, so all we could do was to hand it over. The grand thing about Geneva is its pure, fresh air and good, cool water. The water is so clear that you can see the bottom of the lake from the bridges.

From Geneva we went to Marseilles where we took the Australian ship "Moldavia." We liked it much better than the "Deutschland." It was a much smoother vessel and the food was better so we were not as sick as before. They had deck-games to play to make

the time not seem so long. They made up a schedule so every one would have an equal chance to play, but it was Sabbath when they took the names and we would not give our names that day.

One sad thing happened that we shall always remember. Just after we left Port Said, a little baby, about three or four months old, died. The woman was only nineteen and alone, going to her husband in India. It died about noon one day and they kept it until about five o'clock the next day when they slowed down the ship and buried it at sea. Four sailors carried the little coffin up on deck and not long after that the ship started up again. I did not see them let it down so do not know how they did that. Some say they had services but it wasn't in our part of the ship.

The weather was very hot in the Red Sea. It was 90 degrees in the shade and much more than that in the sun. We had no sun hats so we had to stay in the shade and under a pretty heavy cover, even then it was hard on our heads. The sea was smooth not only there but the whole way over. We never saw a high wave nor had any high wind. I believe God heard the prayers of those who were praying that He would cause the wind and the waves to be still that we might have a pleasant voyage. Through His loving kindness and gracious care we landed safely in Bombay Oct. 15th, when we began to see India, not as we expected to see it exactly, but as it really is. I will try to tell you something about our trip up country and my first impressions in my next letter.

I am yours in our King's service,

Roma Beatty.

How and Why I became interested in Missions.

I became interested in missions because I realize, as all Christians do, that interest in the kingdom of Christ is the criterion of love for Him. Interest in those in darkness and ignorance is the gauge of interest in Him who said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." The salvation of all men was the object of Christ's humiliation. Then does not the test of our sincerity lie in the prosecution of the scheme for which He gave His life.

I became interested, therefore, in Missionary endeavor because, I believe, it is the fundamental element in Christian life. The evangelization of the world has been handed down to us as a sacred trust. Jesus committed His work to His followers, but not without the cheering assurance "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.

To whomsoever much is given of Him shall much be required, "is the warning of the Spirit. This applies first to our own salvation, then to the salvation of the world. It is the law of God's government that opportunities enjoyed bring a corresponding measure of responsibility. When we consider our surroundings, much, indeed, has been given to us and great must be the service which God requires.

But while the salvation of souls is the supreme and all-absorbing reason for interest in Missions, there is a minor reason. Because of the benefit derived by the world from a humanitarian standpoint. The service of the missionary in the progress of civilization can not be estimated. Paganism fails and one cause is its failure to elevate womanhood. Society never rises above the standard set for its women. The future of every nation depends upon the character of its homes. Home influence moulds the lives of those who are to rule the future. The elevation of womanhood is the elevation of society; the consecration of her finer sensibilities to the Master's service, is a mighty factor in the progress and salvation of the world. The only remedy for conditions in the heathen world is the old, old story of Jesus and His love. It is the missionaries' sword by which the

world is to be conquered. It is this sword of the Spirit, which has emancipated womanhood from the degradation of paganism and given her a place at mans' side—his co-worker in the Kingdom of the Lord and His Christ.

But how did I become interested in Missions? "First, by the study of God's word, which from cover to cover, is permeated with the assurance that our Lord and Master would not "that any should perish, but that all should come unto repentance." There is scarcely a chapter but contains some command, enjoining us to carry to the unchristian world the message of salvation. God's word points out to us that even as we need Him, the world needs Him; that the blessings which enrich our lives here and give us hope hereafter, involve the deepest obligation to our fellow creatures.

Then through a study of the needs and achievements of missions, my interest in the spread of the Gospel has been redoubled. A knowledge of the conditions in heathendom, of the millions of immortal souls, passing out into eternity, without knowing the "true and living God"—such a knowledge is essential to a deep interest in missionary endeavor.

Another cause of interest in missions is church membership. When we become a part of any organization, we assume its responsibilities; its enterprises become ours. We, as Christians, have become partners in a business, the greatest business in the world. But more! We have been raised to the dignity of a partnership with the Love of God in this, His mighty design. May God lead us as a church, and as individuals, out into a deeper interest, a full knowledge, a more far-reaching accomplishment in this great work, and may we make the service of the Master and the salvation of all men the passion of our souls.

Mrs. Robert R. Littell.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

Graduation.

Now is the time to begin to plan for graduation day, when all the Juniors over fifteen years of age or near that, should be promoted into the Senior Young Peoples' Christian Union, and the girls be also graduated into the Young Women's Missionary Society. A day in March has been thought the best time as it closes the Church year. Much should be made of this day, or evening, so that both the graduates and the members of the Congregation may be impressed with the importance of the occasion. A program and responsive service has been prepared by the Board and can be had at 20c. a dozen. Also diplomas. These can be had for 40c a dozen or 4c each. These should be tied with ribbon and made as attractive as possible and be presented by the superintendent.

Addresses of welcome to the graduates should be by representatives of the societies about to receive them. These boys and girls have been important members in the Junior Society and they should be at once recognized as a part of the working force of the Senior society, else they will not feel at home.

At a recent meeting of the Junior Workers' Association of Allegheny and Monongahela Presbyteries, some good suggestions were made on how to inter-

est the little ones under six, who will attend the Junior meetings. Strong emphasis was laid on the fact that the one in charge of these little people should be a good story teller, as this seems the best way to interest and impress the truth. But all those who love the children do not have this gift. As a help to this end, several books were mentioned.

Sarah Cone Bryants, "How to tell Stories and Stories to Tell."

"The Story Hour," B. Richard Wyche, Washington. D. C.

"Story tell Lib." Then there is "Beginners' Supplemental Book," so largely used in the Primary Department of the Sabbath Schools.

These books can be purchased from any denominational book store. If not in stock they will ordered. Prices about one dollar or less. It is understood that at this age they are taken apart from the regular Junior meeting, occupying a room alone.

Important to Junior Superintendents.

☞ And now a word about the annual reports from Junior Societies. You should receive the blank on which to make this report early in March. If you do not receive it by March 15th, write to your Presbyterial Junior Secretary, and ask why: or write to me, giving the name of your Society, and the name of your Presbyterial. Last year I was compelled to report only 487 Junior Societies, when I knew there were many more: but I could not get the reports. Please report your society without fail to the presbyterial Junior Secretary, and also to the Recording Secretary of the presbyterial, before April 5th. The Presbyterial Recording Secretary will send a blank to every Junior Society or Band in the Presbytery as well as to Women's and Young Women's, as this is the statistical report published in the convention number of the Women's Missionary Magazine. Failure to do this accounts for so many Junior Societies not being recorded in the annual report.

From Month to Month.

Board of Directors.

Rev. and Mrs. J. A. Alexander extended the hospitality of their home to the Board for the regular meeting December 21st. and very pleasant social hours were spent between and after the business sessions. The new church at Crafton was also visited and much admired for the completeness of the arrangement and the beauty of adornment.

The President conducted morning prayers and presided during the day.

The resignation of Rev. D'Anna of the Brushton Italian Mission of Pittsburgh, was accepted with regret and a call extended to Mr. Michael Renzetti of Butler, to take up the work in the Brushton district.

The report of Mrs. Alter, the Field Secretary, who is now visiting in the western section of country was read and approved.

The Treasurer reported Margaret Louise Robertson, Kirkwood, Ill., as a new Junior Life Member, also Mrs. George Paul, Mrs. John McLaughlin, Miss Vira Kilgore, all of Washington Iowa, Mrs. S. G. McChesney, Ellwood City, Pa., and Sahibibia of Sialkot, India, as Senior life members, of the W. G. M. S. Medical magazines were ordered for the hospitals in India and Egypt.

The Woodlawn United Presbyterian (6th) Chicago paid the loan of four hundred dollars and the interest on the same. The Treasurer was authorized to make the first payment on the Frenchburg building contract.

One half of the salary of Miss Adda

Killgore as missionary in the 2nd San Francisco field will be paid by the Board, the congregation paying the balance. The Parsonage Secretary was directed to secure blue prints of all plans of parsonages for which loans are granted, to be kept on file.

As the work of the Board has enlarged to such a degree that the Board room is very much crowded and the supply room is rather inaccessible it was decided necessary to secure two rooms adjoining the present Board room and it is expected that the enlarged quarters will be ready for occupancy by May 1st.

JANUARY 4TH 1910—The first regular meeting of the year was opened with reading of scripture by Miss Brown and prayer by Mrs. J. B. Hill.

Treasurer reported receipts for December $8,305.60, and disbursements for same $17,071.09.

Miss Cora Dickey assumes the payment of the thirty dollar estimate of the traveling expense of Miss Rena Hogg in doing evangelistic work in Egypt.

A parsonage loan was granted to East Mansfield, Ohio.

Young Women's Secretary reported the following leaflets ready for printing: "Glimpses of our Mission Fields," "Duties of Presbyterial Secretaries of Young Women's Societies" and "How to Organize Young Women's Societies."

In the Freedmen's department, reports from the different stations are good and progress is being made in all lines.

Insurance was renewed on the hospital and furniture at Miller's Ferry and on dormitory and furniture at Camden.

Miss Burns, the sewing teacher at Henderson, N. C., is ill and had to give up her work there. Mrs. Adams has been appointed as substitute until the close of the year.

Foreign Secretary read a news letter from the Sudan and one from Mr. McCreery concerning the request of the Sudan Association that the Board build a small cottage at Erkoweit as a sanitarium for the Young Women Missionaries of the Sudan. It was decided to build this cottage at Erkoweit as soon as necessary arrangements can be made.

JANUARY 18TH—The meeting was opened with the usual devotional services and prayer by our new member, Mrs. Cook. After the reading of the minutes and the Treasurer had made a short report of the receipts and disbursements in the different departments, a season of prayer was held and thanksgiving for God's goodness and for the way He has led us during all the year.

Mrs. John S. McKee of Butler, Pa. was enrolled as a new Life Member. Rev. Herbert Morton of India, who has been very ill was tendered the use of the Missionary Home in New Wilmington when he is able to be taken there.

Miss Mary Lawrence of the India Mission and Miss Margaret Hormel, under appointment to India, met with the Board during the afternoon session.

Miss Lawrence's health is restored and she expects to go back to her work in India next September Miss Mary Logan reports that she feels that her health is such that she will be able to go to India with the next party.

The India Association requests the return of Miss Emma Minger, Miss Anna Hamilton, Miss Lillian McConnell and Dr. Simpson to India at the expiration of the furlough term and the Board very gladly concurs in this desire.

Dr. Brady who so satisfactorily assisted in Tanta Hospital for six months while Dr. Anna Watson was in America last year, will again take a place in the hospital while Dr. Caroline Lawrence takes a rest. The Home Secretary read reports from the different Missionaries. Miss Allen, missionary in 1st San Francisco, reports two hundred and forty-three calls made and twelve special meetings held during December. Rev. R. G. Smith of Tama Indian Mission, states that the work there is encouraging in some respects. Five Indians were at the service last Sabbath; two of the boys stayed for an hour after services to compare a Winnebago Bible with ours. There has not been a drunken Indian on the Reservation for several months. One hundred and thirty Indians were at the mission for Christmas dinner and twenty-five dinners were sent out to those who were not able to attend.

Rev. Michael Renzetti will accept the call to the Brushton Italian Mission and will take up the work there about February 1st.

Mrs. J. D. Sands, Secretary.

Treasurer's Report for month of December, 1909.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Contingt Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Bep	Magazine Fund	Temperance	TOTAL.
Albany														5 00						5 00
Allegheny	307 00	162 00	148 00	24 00	120 00	6 00	5 00												5 00	777 00
Argyle	40 00	275 00				28 00														343 00
Beaver Valley	89 00	105 00	72 00	33 00	63 00	5 00	32 00	5 00				25 00		5 00		7 00				441 00
Brookville		40 00	5 00			3 00	5 00													53 00
Caledonia	7 00	2 00	2 00		11 00															22 00
Chicago		180 00																		180 00
Delaware			10 00			10 00														20 00
Des Moines														5 00						5 00
Detroit	15 00		6 00		5 00															26 00
Frankfort	18 00		22 00		27 00	17 00	2 00	2 00												88 00
Garnett				3 00	3 00															6 00
Illinois Central	41 00		50 00		30 00															121 00
Indiana	25 00																			25 00
Iowa Northwestern	4 00			4 00	4 00															12 00
Kansas City					5 00	20 00	8 00	3 00												36 00
Keokuk	6 00	227 00	5 00	2 00	5 00		4 00					100 00								349 00
Lake	65 00	54 00	25 00	5 00	6 00	10 00	3 00	10 00												178 00
LeClaire	13 00		12 00																	25 00
Los Angeles	20 00	55 00			20 00	7 00		5 00												107 00
Mansfield			15 00																	15 00
Mercer	50 00	150 00	30 00	10 00	25 00	10 00	22 00								19 00					316 00
Monmouth	1 00	60 00		5 00	5 00	5 00					10 00									86 00
Monongahela	65 00	300 00	132 00		105 00	53 00	27 00								1 00	22 00	1 00			706 00
Oklahoma	5 00		5 00	4 00	7 00															21 00
Omaha	12 00		28 00		5 00			3 00												43 00
Pawnee	20 00		5 00	10 00	5 00															40 00
Philadelphia				90 00																90 00
Puget Sound		5 00	20 00				5 00	5 00												35 00
Rock Island	11 00	47 00	5 00	11 00	11 00															85 00
San Francisco	7 00	47 00		6 00	7 00		2 00													69 00
Sidney	53 00	9 00	32 00		8 00	5 00														107 00
Spokane	3 00				2 00															5 00
Steubenville			1 00																	1 00
Westmoreland	37 00	98 00	72 00		10 00	28 00	22 00								1 00					268 00
Wheeling		5 00																		5 00
Wisconsin	6 00			6 00	6 00															18 00
A Friend		500 00																		500 00
Rev. J H. McClurkin, D. D		250 00																		250 00
Mr. and Mrs. G. M, Paden		50 00																		50 00
Industrial Departments					328 00															328 00
Interest	15 00				15 00									923 24						958 24
Items of Cents														2 28						2 28
Mr. and Mrs. S. Finney	20 00																			20 00
Mr. J. L. Beatty			250 00																	250 00
Mrs. Dunn's S. S. Class			5 00																	5 00
The "Kerrs"	11 00																			11 00
Mr. and Mrs. J. W. Duff			50 00																	50 00

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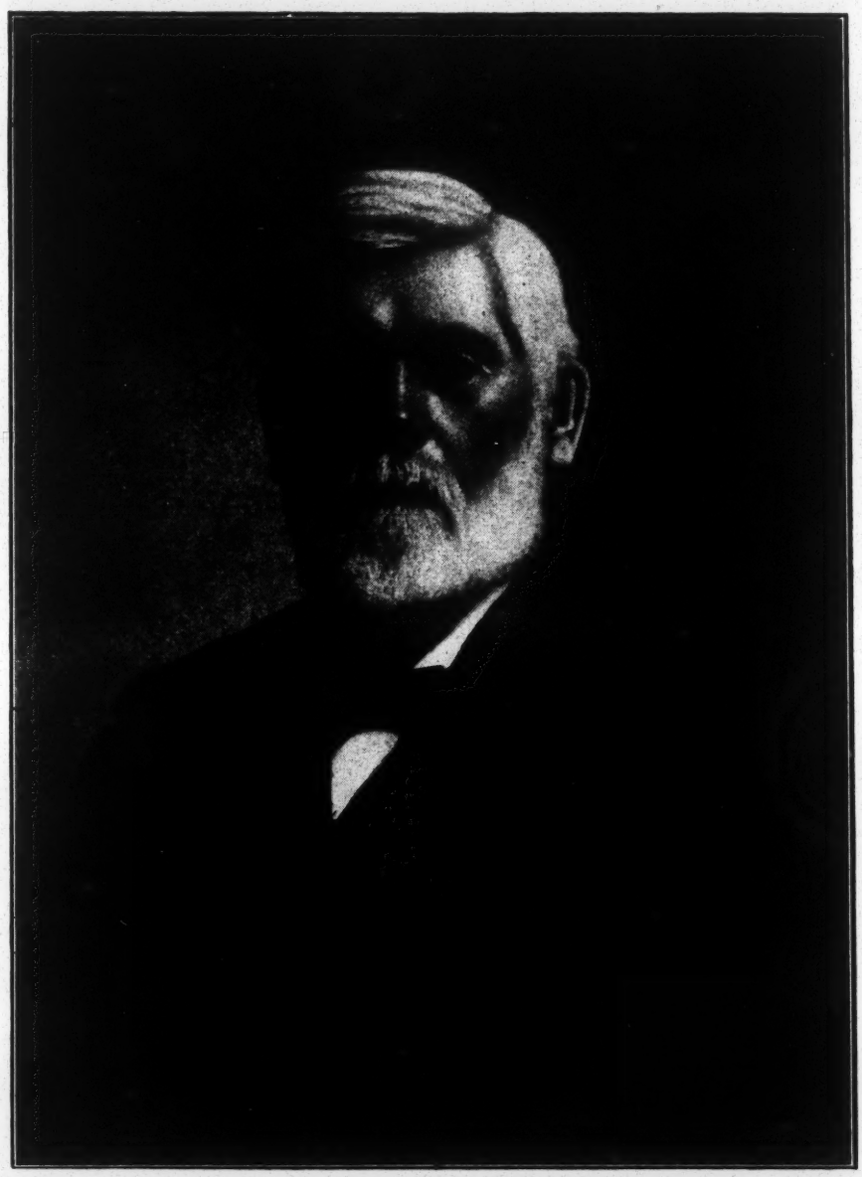

REV. JOSEPH ALEXANDER COLLINS, D. D.,

Late Editor of "The Christian Instructor."

1829-1910.